7: International Bank N, S-4 (1951) 1952 MH1 Iraq MH1



congested living conditions combined with a coarse and monotonous diet.

In common with many other countries, there has been a drift to the towns, and unsanitary slums have formed on the outskirts of some cities. Steps should be taken to improve the living conditions of these slum dwellers. So far sewers and sewage disposal are generally lacking in the cities and towns. Baghdad has septic tanks and cesspools, but there are still some open drains; most of the larger towns have similar systems of sewage disposal but conditions in the smaller towns and villages are still very primitive. The disposal of household refuse and the cleaning of streets are generally well carried out in the bigger cities but not in most towns and villages.

Constant pilgrimage traffic creates another problem in public health. The holy shrines of the Shia sect of Moslems are in Iraq and a large number of Iraqis are members of this sect. There is a continuous stream of travelers through the country, including both Iraqis and foreigners, mostly Iranians, visiting the holy shrines, and Iraqi and foreign pilgrims on their way to Mecca. All this traffic exposes Iraq to the dangers of imported epidemic disease and stringent quarantine regulations have been enacted. But the land frontier with Iran is so long that it is quite certain many incoming pilgrims never are subjected to any control measures. This means that Iraq needs internal preventive services of the highest possible standard. Currently, all pilgrims leaving Iraq for Mecca are vaccinated against smallpox and inoculated against cholera.

The need for greater emphasis on preventive measures stands out clearly in even a brief analysis of the most debilitating diseases and their causes.

### *Intestinal Disorders*

*Ankylostomiasis* (hookworm disease) in itself produces anemia. Many patients are so weak by the time they reach a hospital that they require lengthy treatment. It thrives in an unsanitary environment characterized by inadequate sewage disposal, open drains, and lack of proper latrines. Incomplete surveys indicate that it is most prevalent in the South.

8:Campbell T-5 (no date) 1949 MH1 Iraq MH1



103 Arabic) is sometimes known as Bet al Maqadas, or the Holy House.

*Cousin.* Page 44, Line 13. 'Has she a cousin?'

582 178 The right of a man to ask for his cousin in marriage is still maintained in the tribes. Should the girl or her parents not desire the marriage it may be necessary in some cases to compensate the man for the loss of his right. Family opinion is also a powerful factor tending to [619] force a man to marry his cousin. In spite of all this, however, the bulk of marriages are between different families, and a surprisingly large number of marriages would appear to be between different tribes. The railway is increasing this tendency, as a man gets employment away from home and frequently marries a girl in the area in which he is working. I remember meeting tribesmen driving lorries in Persia who expressed the desire to take back a Persian wife, but who were anxious about the reception she might meet at their homes. I am told that some did in fact do so, concealing the girls on their lorries when crossing the frontier at Khaniqin.

6. The Story of the Lost Soul

Page 60, Line 17. 'A caravan from Persia carrying bodies for burial.'

764 788 The majority of Persians are of the Shia section of Islam, so wealthy families send their dead to Iraq for burial. The usual custom is for families to come on pilgrimage to the cities of Kerbala, Nejf, and Kadhimain, and to bring the body for burial at the same time. This is many months after the time of death, for Iraqi health regulations now ban the import of recently dead corpses. The body is therefore buried in Persia near to the place of death and dug up when in condition to travel. It is no uncommon thing in a Persian graveyard to see a wooden stretcher lying on top of a tomb to indicate that the family intend to send the body for burial in holier soil, though it appears that poverty or forgetfulness after the passage of months often interfere with the actual journey. However, the sight of Persian pilgrims putting a coffin on to the train at Maqil Railway Station is not an uncommon one. Should the family themselves not be able to travel they might have to rely on agents, but it would be the duty of the dead man's eldest son to go with the body if unavoidable circumstances, such as military service or the lack of a passport, did not make it impossible.

of the 33rd parallel. Affiliated companies have concessions over the remaining territory—the Mosul Petroleum Company in the region west of the Tigris and the Basra Petroleum Company south of the 33rd parallel. Oil is extracted from the Kirkuk fields by the Iraq Petroleum Company and conveyed by pipelines to Mediterranean ports. It was formerly pumped to terminals in Tripoli and Haifa, but the latter pipeline has been closed since the Arab-Israeli hostilities in 1948. A new pipeline, constructed from Kirkuk to the Syrian port of Banias, was opened early in 1952.

In 1938, the Basra Petroleum Company began drilling operations in the Persian Gulf area, where the existence of an extensive oil field has since been established. In 1950, a pipeline was completed to its shipping terminal at Fao, at the head of the Gulf. The activities of the Mosul company are still in the exploratory stage, but the production of oil has recently been started at Ain Zala. It is piped to the Mediterranean by a line which joins that from the Kirkuk fields at Baiji, on the Tigris.

A smaller oil field at Naft Khanah, near the Iranian border, is worked by the Khanaquin Oil Company, a subsidiary of the Anglo-Iranian Oil Company. This company operates a refinery on the Alwand River, near Khanaquin, which supplies petroleum products for local consumption. Since 1952, it has also constructed a small refinery at Basra to process products for use in southern Iraq. It obtains the crude oil from Naft Khanah or from the Basra Petroleum Company.

Iraq derives a considerable revenue from the pilgrimage traffic. The principal shrines of the Shia sect are located at An Najef, Kerbela, Kadhimain and Samarra, and, in addition to local pilgrims, they are visited annually by thousands of Shiites from Iran, Pakistan and other Moslem countries. The privilege of burial near the shrines is also coveted by devout Shiite Moslems.

Transportation is mainly by roads or waterways. Motor highways link the princi-

p. 25(A)